1:Beaglehole and Beaglehole E-5 (1934-5)1938 Pukapukans

sharp, long-spined porcupine); *talo pu mutumutu* (a short-spined porcupine); and *uluulu akau* (a small, bluish-spined porcupine). If a fisherman steps on the *kalamea*, a sharp-spined starfish, when walking on the reef, his foot is stuck full of spines. He turns over the *kalamea*, places his foot on the suction pads of the creature, and allows it to suck out the spines from his foot. Five varieties of bêche-de-mer are: *matua kalou, louili hula, louili uli, louili akau,* and *louili taupulepule,* which live under the sand. *Unukoa* is a mollusk that lives in a tapering tunnel in the coral. If stepped on, its poisonous shell produces terrible sores in the foot. The shellfish *valuyi* (*Nerita polita*) found on beach or reef, is used as a head for the water bottle scraper, also called *valuyi*. If a man found a jellyfish (*kalukalu moana* and *ngako*) on the reef, he took it home, carefully sun-dried it, and hung it up to the rafters inside the house, for it was believed to have been sent by the god of the paternal lineage and was taken as a sign of the god's good favor. Two varieties of sea centipede are *molokau tai* and *valou*. Only the *valou* are caught and eaten. To obtain them a noose is made in a piece of two-ply twisted sennit and held over the entrance of the sea centipede's hole. Chum of any kind is placed in and around the hole. When the *valou* comes from the hole to get the chum, the noose is drawn tight. Another method is to spear the *valou* through the head as it comes forth to get the chum.

CRABS

Three varieties of crab (generic name *tupua*) are caught on the outer beaches on certain nights of the moon and two stages are distinguished in the monthly growth of the three varieties:

Kaipoa are caught on the thirteenth and fourteenth nights; *tupa*, on the fifteenth and sixteenth nights; and *kauvu* (robber crab) on the seventeenth and eighteenth nights. During these nights the crabs move from the bush to the sea to wash and change their shells. On other nights of the moon crabs for bait can be obtained inland with more difficulty. On the evening before a man plans a fishing expedition, his children go out with torches after dark, hunting around trees in the bush and in holes. The crabs are put into a basket and kept until ready for use. Enough crabs for one or two weeks' fishing may be collected at one time.

In the first stage of growth (*tama ta tupua*) during the new and full moon the crab is filled with fat much esteemed as a food delicacy. In the second stage (*pupu ta tupua*) the fat has turned into yellow masses of eggs that are bursting from the abdomen of the animal. Crabs are not eaten at this time because neither eggs nor fat are considered tasty. *Kauvu* is protected at the present time by a general agreement (*pulenga*) because it is thought to be dying out. Only large *kauvu* are killed; young ones caught accidentally are freed. Robber crabs in the reserves are kept as reserve food supplies and are caught only by arrangement by the people of the village. This communal catching and distribution of crabs among the people of the village (*lauaya kauvu*) enable all the people of the village to share in the food delicacy. If *kauvu* were not reserved (*waikaya*), children and active young people would hunt them all the time, and the older people might not receive their fair share.